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ABSTRACT

Assimilation of immigrants into the dominant culture of America helped to solidify a people, but at the same time the stimulation and opportunities for growth and change coming from a mixture of different people with different skills, values, and approaches to life were lost. Immigrants, particularly those from Eastern Europe, have been disparaged by ethnocentric writers. Children whose backgrounds are disparaged or ignored in public schools will feel badly about themselves, and children who have not been taught to appreciate and understand other peoples and cultures will grow up to be less adaptive and flexible adults. Early childhood may be the most promising time to teach children about other cultures, both domestic and international. Learning a second language can be particularly helpful in fostering cross-cultural appreciation. Teachers themselves should have multicultural training so that they can sensitively and comprehensively offer an instructional program that encourages appropriate attitudes as well as teaches facts. (CD)

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BEYOND THE MELTING POT TO CULTURAL PLURALISM

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There is a dilemma in probing cultural pluralism in our society and in the world. Each of us lives in a society with people of diverse cultures. Moreover, each of us is increasingly drawn into contact with different cultural behaviors and values in societies other than our own, either by direct relationships or vicariously through media. Yet efforts to teach our children to live effectively in a pluralistic world have been meager and questionable. Even the educators of these children have not been afforded the opportunity to acquire essential intercultural proficiency.(Taylor, 1968).

The history of our nation reveals that immigrants from many countries were cast into a common culture. Massive assimilation was considered vital to our national unity. In 1909, Israel Zangwill dramatically described the process in his popular play, "The Melting Pot," which portrayed America as "God's Crucible," in which diverse peoples of the world were melted into a model American:

> "There she lies, the Great Melting Pot--listen!...Ah, what a stirring and a seething! Celt and Latin, Slav and Teuton, Greek and Syrian--black and yellow--Jew and Gentile--yet, the pole and the equator, the crescent and the cross. How the great Alchemist melts and fuses them with his purging flame. Here shall they all unite, to build the Republic of Man and the Kingdom of God...the God of our children give you peace" (as quoted in Itzkoff, 1970, p. 51)

In fact, Zangwill himself actually retreated from the requirement of assimilation, since as Glazer and Moynihan (1970) point out, he became an increasingly-committed Zionist. But the idea of the "melting pot" implied that it was necessary and productive to suppress cultural differences and to absorb the multitudes of immigrants into the white Anglo-Saxon mainstream. The new arrivals soon learned that disowning immigrant culture, family name, language, and often, even religion, were generally preconditions of advancement. As the

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demand for laborers grew, so did the numbers of newcomers, attracted by the prospects of opportunity, and undaunted by the efforts to restrict migration. But the great waves of humanity were not welcomed by any receptive broadening of the cultural context of American democracy to allow enrichment of our society by new values and experiences (Sizemore, 1973). The process was not synthesis of cultures, but assimilation into a dominant culture. The tide of immigrant cultures, Semitic, Latin, and Slav, was even considered threatening to the nation's Anglo-Saxon culture, as exemplified by Grant in The Passing of the Great Race, (1916). Elwood Cubberly, the historian of education long influential in the preparation of professional educators, also reflected the concern that culturally the newcomers were a source of national regression:

> "These Southern and Eastern Europeans were of a very different type from the North and West Europeans who preceded them. Largely illiterate, docile, often lacking in initiative, and almost wholly without the Anglo-Saxon conceptions of righteousness, liberty, law, order, public decency, and government, their coming has served to dilute tremendously our national stock and to weaken and corrupt our political life. Settling largely in the cities of the North, and agricultural regions of the Middle and the Far West, and mining districts of the mountain regions, they have created serious problems in housing and living, moral and sanitary conditions, and honest and decent government, while popular education has everywhere been made more difficult by their presence. The result has been that in many sections of our country, foreign manners, customs, observances, and language have tended to supplant native ways and the English speech, while the so-called 'melting pot' has had more than it could handle. The new peoples, and especially those from the South and East of Europe, have come so fast that we have been unable to absorb and assimilate them, and our national life, for the past quarter of a century, has been afflicted with a serious case of racial indigestion" (Cubberly, 1947, pp. 485-486, written in 1919).

There were a few who opposed the policy of unbending uniformity, but their concerns were not heard. One critic of cultural homogenization was Horace Bridges, who cautioned:

> "There is no such thing as humanity in general, in which the definite, heterogeneous, living creature can be melted down...

> "....There is no human mould in America to which the spiritual stuff of the immigrant is to be patterned. Not only is there as yet no fixed or final type, but there can never can be...The very genius of democracy, moreover, must lead us to desire the widest possible range of variability, the greatest attainable differentiation of individuality, among our population...The business of America is to get rid of mechanical uniformity, and by encouraging the utmost possible differentiation through mental and psychic cross-fertilization to attain a higher level of humanity" (Bridges).

But the commitment to assimilation was so compelling that pluralism was not recognized then, or now, as a creative condition of cultural democracy and national development. The prominent curriculum specialist, Mark Krug (1973), recently asserted that America is indebted to the originators of the assimilation theory, inasmuch as it enabled the nation to survive the massive influx of immigrants who varied so much in origins, religions, and languages. The negative effects of such differences were avoided by the national policy of single culture socialization. In fact, benefits of the melting pot, according to Krug (1973), came to be shared by country and immigrants, for not only did the nation acquire substantial unskilled manpower, but the newcomers' offspring rapidly achieved success in business, government, and professional fields.

The perfection of the melting pot was marred, however, by irregularities. For example, the apparent lack of assimilation, yet paradoxical success of many Asian-Americans was one anomaly. In this regard, Schwartz (1971, p. 350) asserts that "Japanese-American pupils have certain advantages for success in the American public school that appear to be rooted in the Japanese culture." More far-reaching exceptions to what has been viewed as positive effects of the melting pot, Krug (1973) concedes, are evident among many Black Americans, Spanish-speaking Americans, and American Indians, who were neither absorbed, nor gained ready access to economic and social sucess.

It is apparent that flaws in the melting pot are beginning to bring about a dissemblance of the theory. Even the assimilated have begun voicing their concerns, giving expression to sublimated conflicts and to a desire for freedom to choose earlier cultural values. Handlin's (1959) analysis of the children of assimilated European ethnics is poignantly revealing:

> "In the end, all was tinged with vanity, with success as cruel as failure. Whatever lot their sons had drawn in this new contentious world, the family's oneness would not survive."

The cost of success was frequent denial of self, and, as often, of family and culture. The desire of the newcomers and their progeny was not for unchanging permanence of the immigrant values and behaviors, but for the human order that was lost when grouping and cultures and languages were disdainfully thrown into disarray; for the integrity that was voided by denial of oneself, one's family and one's origin; for the validity of equality which was vetoed by sanctioned acceptance of a dominant culture as humanly superior; and for the freedom to put aside even earlier values and freely choose whatever legitimate values and behaviors were really fulfilling. It was this freedom of choice by individuals and groups which the melting pot approach has not tolerated, and which any new separatism and ethnocentrism cannot abide.

If the potential afforded by the rich resources of pluralism is to be realized, education must assume a new commitment. Until now, it has been the primary executor of the lasting national policy forged from the melting pot theory. School programs and materials, particularly social studies textbooks, have mirrored the attempt to dissolve cultural heterogeneity by underplaying the significance of ethnic and racial groups, although much of the acutal history of the United States has been the history of their impact on the development of our nation and the formation of its people (Hess, 1970).

The objectives, curriculum, and in the main, personnel of American education have been monocultural and assimilationistic. Little consistent intercultural purpose and experience are stranded through the regular school curricula and professional personnel development programs. The overriding purpose of the school, Krug (1973) claims, was to make of newcomers from many nations, one people with one culture. In this view, schools appropriately have not permitted pluralism. It was in the classrooms that peoples with different ethnic and religious origins were to learn American culture, new values and behaviors and language, in order to assist them to live and work in unanimity (Krug, 1973).

But education without a culturally pluralistic approach not only fails to prepare our children to live in a multicultural society, but also, in fact, generates damaging consequences. Many children are induced to perceive themselves, and to be perceived, as deviants. There is evidence that children, Black-American, Mexican-American, Chinese-American, and Italian-American, are urged to learn concepts by using examples which are not taken from their life experience. Thus Mexican-American children are pressed to induct the concept of role, family roles, from Anglo-suburban family settings. When children are asked to abstract an idea from examples, all of which are largely alien to their lives, they find it a depressingly difficult task. Furthermore, the foreign nature of the settings indicates to the children that their behaviors and values, their cultures, whatever variants they may be, are unacceptable. As a result, this perception that one is deviant or less acceptable than a model American impedes development of appropriate attitudes and achievement (Carpenter, 1973; AACTE, 1973).

A second and ironic result of a monocultural emphasis in American education has been increasing conflict among different groups in our society.

Within the past decade, there has been a growing demand for equality of opportunity and acceptance of all cultural groups. Educational institutions are not only strongly urged to facilitate equality, desegregation, and participation, but are required to serve as instruments for their realization. Yet polarization of diverse cultural groups within communities has intensified, and the schools, in many instances, have become arenas of confrontation. This volatile state of affairs underscores the need for intercultural competence and the education to achieve such competence. As Sherif (1951) observed some years ago, greater intensity and frequency of intercultural relations are inevitable, in view of the interdependence of human social units, and the fact that the world and local situations are pressing all social units into more intimate contact.

Education to live effectively with peoples of other cultures, both domestic and international, is crucial but lacking. Curricula rarely and erratically draw upon experiences from domestic cultures. Foreign cultures are even less consistently considered. In his recent study, Toward the 21st Century: Education for a Changing World, and in a subsequent newspaper interview, Reischauer (1973) expressed much concern about the matter:

> "There must be a higher degree of understanding at far greater capacity for cooperation between disparate peoples and nations than exist now...
>
> "Education, however, as it is presently conducted in this country--and in every other country in the world, for that matter--is not moving rapidly enough in the right direction to produce the knowledge about the outside world and the attitudes toward other peoples that may be essential for human survival within a generation or two...
>
> "My basic point is that we are going to have to develop a sense of community before we really begin to face this problem of understanding across barriers of culture, language and so on. This is an educational problem...What you have to do is think of the subject matter of education as being fundamentally mankind--the human experience. Your fundamental attitudes are really put into you early in life. Are we producing today the kind of people who can understand that the basic unit of human cooperation and, hence, survival is moving from the national to the global level...

Amid numerous encounters between people of different cultures, the tendency to remain oblivious or to deny pluralism in schools is astonishing. The lack of planning and provision of education to benefit from intercultural experience is hazardous. It implicitly rejects the validity and necessity of cultural pluralism. This refusal is, in effect, a denial of a fundamental principle of human behavior, namely, that humans need freely to group in order to fulfill legitimate needs. And all groups have cultures, their values and ways of perceiving and acting. "Cultural variation not only occurs," according to Stewart and Pryle (1966), "it is necessary for people to live as social beings."

Exploration of cultural pluralism reveals not only its existence, and, without appropriate recognition and educational planning, its unfortunate consequences, but also its essential merits. Pluralism serves as one of the two major sources of progress since societies and individuals advance, on the one hand, by inventiveness and, on the other hand, by learning from others, from differing expressions. As the anthropologist Franz Boas has indicated:

> "The history of mankind proves that advances of culture depend upon the opportunities presented to a social group to learn from the experience of their neighbors. The discoveries of the group spread to others and, the more varied the contacts, the greater the opportunities to learn...." (1940).

In addition, cultural pluralism is a positive force for the psychological development of the individual. Piaget has noted that the major thrust of cognitive development is realized when one comes into contact with ideas of experience which challenge one's present way of viewing the world. Information gained from the environment conflicts with the child's existing ideas, resulting in an accommodation of these schema. In this manner, exposure to cultures other than one's own assists in the continous growth of the individual. More-

over, many education theorists hold that in order to know ideas or generalizations, it is essential to come into contact with different examples of these ideas. A particular expression of the concept of political decision-making may be presented and understood. But more and different examples must become known and analyzed. This is essential in order to go beyond any one expression with its limiting specific characteristics, and to abstract what really constitutes the comprehensive idea, political decision-making. When children have gained an understanding of a universal idea they are then able to recognize it not only in one expression but in its many different exemplifications. Even an often-used universal such as the concept of tools is grasped by children only as they experience different examples of tools and come to recognize the abstract idea itself. Illustrations from different cultural settings can contribute significantly to a more fundamental and universal understanding of the concept.

Encouraging universality in children's views promotes creativity. In the face of a problem there is value in knowing previous answers. Yet just as productive is divergent thinking, freely formulating different, but feasible solutions to be tried. A monocultural approach in children's development tends to restrict their ability to face rationally and comfortably in life, a continous stream of problems, and to view and choose from a broad variety of possible solutions. Such capability is essential in a world where no answers are demonstrably the only true and good determinations. Children who are led to hold tenaciously to the unique validity of one pattern of values and behaviors, a single system of thought and action, soon are drawn into frustration and righteous hostility. Self, others, and the real world are lost in concern about the need to preserve what are held to be realities more important than people.

Children who are not afforded second culture experiences are sentenced to being alienated by human differences rather than understanding and even growing by participation in diverse ways of viewing life. Without adequate intercultural preparation, frustration rather than fulfillment results from their expanding contacts with persons of different domestic and foreign cultures. Education of our people, especially children who are at a critical period of social learning, should develop beyond egocentrism and ethnocentrism to the maturity of pluralism and desire to hetereogeniety.

Cultural pluralism in the United States and some other nations is slowly gaining unbiased and serious consideration. The most characteristic trait of American society--cultural diversity--soon may not be viewed as inevitably causing social antagonsim and educational loss, but may become our major source of social unity and cultural advancement.

Uniformity is slowly no longer assumed to be a prerequisite of unity. Different values and behaviors are discovered as expressions of our oneness, our single humanity. Understanding varying views helps one know his own views and himself, as well as universal needs and other realities common to all. As Redfield observes,

> "When he began to study a certain people...he thought of them as hardly human. They have become to him quite human. In coming to understand an alien way of life, as in coming to understand an alien art, the course of personal experience is essentially the same. One looks first at an incomprehensible other; one comes to see that other as one's self in another guise."

The schools and society, as Glazer and Moynihan (1970) assert, are called to go "beyond the melting pot". It is essential, on the one hand, to outgrow the crippling, insecure, monoethnic approach in the larger society; on the other hand, to avoid becoming encapsulated in a scattering of unrelated cultural enclaves whose isolation has no natural root in universal human need and unity. As patterns of human behavior, cultures are

learned in conformity with some group standard. But they are not fixed, sacred objects to be forcibly and separately preserved, nor are they appropriate tools of political ambition. The underlying process of cultural pluralism is not simply the survival and transmission of existing cultures, either dominant or oppressed. Rather it is freedom to know and choose whatever legitimate values and ways of living are self-fulfilling. In our schools and communities we can consciously develop cultural democracy, Cultural pluralism. both domestic and international, may, with proper planning, become a systematic source of national unity and human development.

Childhood educators are in a unique position to pursue understanding of the pluralistic nature of man and his society. Considering certain fundamental questions can make their task e

Teachers can assist in observing and describing positive changes in children that result from second-culture experience. Included might be changes in such groups selected for particular attention as Black-American, Mexican-American, or Portuguese-American children. For example, what indicators of positive alterations in self-esteem do we have in a child's classroom behavior? What other behavioral developments, perhaps in altruistic behavior, can be documented? As important as changes in these recognizable minority groups are, teachers also need to analyze modifications in the perspective and behavior of children of less identifiable groups. These latter children, too, participate in a pluralistic society within the classroom and in the larger social world.

Another area of exploration in childhood education is the identification of prerequisites to growth of intercultural orientations. Are some experiences or skills necessarily prior to others? Is there such a thing as readiness for intercultural experience? For example, is favorable self-identity required to achieve a positive view of persons with another culture? Some authors (Haimowitz and Haimowitz, 1950; Jones, 1960) have suggested that in groups of adults positive self-esteem and acceptance of one's own culture are conditions of effective intercultural experience. Is this also true for children, whose own self-concept and cultural or groups consciousness, are in phases of rapid development? Becker (1969) has indicated that before children can deal with pluralism, they need to see the world as a single interacting system, where human similarity and interdependence are the keys to survival.

A related question is of special interest to developmentally oriented educators. Just what is an appropriate time, in the life of children, for intercultural education? Are there critical periods for exposure to second culture experience? In other words, is there an optimal age period for educational intervention related to establishing the psychological climate for cultural pluralism? Some research has indicated that after the age of ten or eleven the social attitudes of young people are less open to modification and more rigid (Lambert and Klineberg, 1967; Cooper, 1965). Goodman (1964) has suggested that racial awareness in black and white children is apparent at approximately three years of age, and it increases rapidly thereafter until it is quite firmly established by the time of school entry. Ethnic awareness characterized by rudimentary ethnic attitudes of one's own, and verbal expressions to describe members of other groups, come into existence between four and eight years of age (Proshansky, 1966). The age period before ten may therefore be thought of as particularly significant for intercultural education since

it comes before children have developed a large number of preconceptions about other cultures and many rigid stereotypes. But a great deal more evidence must be gathered concerning the age period during which different kinds of intercultural information and experience can be most readily incorporated. A delineation of stages in cognitive and emotional growth--prerequisites, readiness, and critical periods--may provide a foundation for planning effective intercultural experience.

A fourth concern is the role of a second language (or dialect variation) in the development of the child's intercultural attitudes. The most striking discovery in a recent interview study is that children, when asked how other countries differ from their own country, place great stress upon language. This factor was mentioned spontaneously by more than 70 percent of the children interviewed at all ages from six through twelve (Torney and Morris, 1972). For example, these were the responses of an eight-year old boy:

I: How are people in other countries different from you?

S: Most talk Mexican.

I: Anything else?

S: Most talk different from us.

I: Do you think it would be better if everyone in the world were American?

S: Yes, because I want them to talk normal, the way we do.

This is a rather extreme example of a child who feels that his group's way of speaking is the only normal way. His is an egocentric position, unable to see the perspective of others. Speaking and learning languages may have a basic effect upon attitudes. Perhaps children need exposure to a language other than that learned as mother tongue in order to become interculturally competent. There is some evidence that study of another language increases positive attitudes toward speakers of the same language and the culture it serves (Riestra and

Johnson, 1964).

In fact, the early years of education may be an appropriate time to begin integrated cultural and language study. When language is studied as a phenomenon isolated substantially from cultures and peoples whose needs and achievements it expressed, the experience enjoys, at most, narrow technical significance and little purpose. Language competence may be attempted directly without prior immersion in the culture. But in the absence of culture experience, a dearth of motivation, achievement, and enjoyment is probable in the arduous task of language learning. It is suggested that a felt need for language competence and initial language learning evolves when persons are experiencing values and behaviors related to other cultures. If pursued as a discrete effort, segmented from the broader experience of culture, language learning is denied rational and fundamental sources of motivation (Carpenter, 1973).

Inquiry is needed concerning the influence of factual knowledge in comparison to the power of various second culture experiences within the school setting. As Bruner (1968) suggests, children should be given a chance to enjoy the specific realities of a culture. The teacher in the classroom has an opportunity to observe the active way in which the young relate to their experience and the relative unimportance of structured factual material. It is more important to expose children to models of effective intercultural communication and to give them the opportunity to practice skills of interpersonal trust in intercultural settings than to increase their store of factual information about other groups.

A sixth issue, which is integral to some of those already discussed, is the evaluation of intercultural experience and its outcomes. Successful techniques of interviewing, the use of pictures and play material for evaluation,

and various unobtrusive measures of the outcomes of second culture experience are effective. Generally speaking, some or other method and techniques of assessment are essential if teachers are to understand the successes and failures which make up the process of channeling children's growth into competency for living in a culturally pluralistic society.

The findings of research studies and carefully recorded experience can provide suggestions for sound classroom objectives and practices. In particular there is much evidence to recommend school efforts to create an intercultural dimension in childhood education. The term "intercultural" is defined generically to include both international and domestic second culture experiences, since many of the objectives of the international experience such as cross-cultural communication and personal openness to people of other cultures are identical with those of the domestic intercultural experience (Carpenter, 1973).

The expression, "dimension," means not merely the addition of a few units on Africa and Asia, or Mexican-Americans and Polish-Americans, while the regular curriculum remains monocultural, a significant source of ethnocentrism and provincialism in our society. It is not a separate program but a dimension which pervades the regular curriculum common to the whole school. In social studies and language arts, in music and art, it is created by incorporating data and experiences from appropriate domestic and foreign cultures.

For example, the nation-wide evolution of the conceptual approach has produced social studies programs in which processes and concepts from the social sciences are organized into a K-12 conceptual framework. Examples from domestic and foreign cultures are effective in teaching these concepts and processes. Thus, to study the concept of man-land relations in the third grade, or division of labor in the fourth grade, it may be feasible to employ exemplifications from the United States and Asian cultures, e.g., American and Japanese illustrations

of man-land relations or division of labor. To teach the concept of family roles a teacher might call upon Chinese (foreign), Chicano (domestic), and "Anglo-suburban" cultures (Carpenter, 1973).

Preference must be given to examples or settings from the actual experience of the learners. In addition, there should be illustrations from other cultures in the community which the school serves, and from foreign cultures which directly or through mass media come to the attention of the children and their parents. Restriction of selections to one culture in an effort to achieve a monocultural society is a potential generator of ethnocentrism for all children and a source of alienation and attrition for many.

The use of settings from different groups, domestic and international, as particular cultural exemplifications of the same universal concepts, affords pupils an opportunity to value, on the one hand, the unity or oneness of man as demonstrated by universal needs, universal forces influencing human behavior; on the other hand, students come to know and accept without threat the different expressions of these needs. In the words of Allport (1951), cultural groups will "see each other as valued variants of a common humanity.

Efforts to provide intercultural studies in school are frequently hampered by lack of evidence and clarity in defining what the studies will accomplish. The programs are often moored to goals which are valid but vague and non-operational in classrooms. These generalities are exemplified by such aspirations as "intercultural understanding," and "knowing more about Africa," and "living together upon Spaceship Earth." The obscurity of objectives is often among the major reasons that planning, assessment, and support are consistently inadequate. As Hilda Taba has warned,

> "The lack of clarity about the nature, objectives, and methodology of cross-cultural learning is crippling....For example, programs

> often assume that knowledge about a country or people automatically creates a favorable attitude toward a country or people, or that information about international organizations produces international mindedness" (Taba, 1956, pp. 2-3).

Current effective intercultural studies programs are in many cases limited to a small percentage of the children in the school district, such as bilingual/bicultural domestic ethnic studies, which supplement a regular curriculum that itself remains monocultural. Furthermore, intercultural studies often narrowly focus upon one or two "minority cultures" and do not draw upon the many cultures evident in this country and from influential foreign cultures. All of these intercultural studies programs may increase support and productivity by becoming a significant strand of a larger, systematic model, i.e., an intercultural dimension which permeates the regular curriculum for all of the children.

Another turnabout which teachers can achieve is the development of intercultural studies which do not seek mainly the acquisition of information about other peoples and places. To instruct children is not a matter of getting them to commit information to memory. It is not the purpose of intercultural education to produce "little living libraries" about other cultures, but rather to assist children to understand and value different expressions of human efforts to fulfill human needs (Bruner, 1968). In fact, as Bogue (1972, p. 9) cautions, the recent increase in school programs which dispense information about other nations may need reexamination. "The content may be more global but no less ethnocentric."

A primary or exculsive emphasis upon a cognitive approach is inappropriate in intercultural education. Such an approach overlooks the significance of attitudes and emotions in a person's reactions to human differences. Not only reactions to diversity are subject to affective influences; even perceptions of these differences are in part molded by existing attitudes and values, particularly when such attitudes and values have been consolidated by later childhood.

To some extent people see, hear and learn what they want. What is learned is largely screened by attitudes and values.

Too little is known about the way in which children acquire value orientations and attitudes toward human differences. Yet there are indications that change of attitudes and values will not be realized as substantially by information-gathering activities, as by experience. Since attitudes and values are formed largely as the individual accepts the norms of his groups, value orientations and attitudes toward another group can be altered only by a change in the position of one's own group or by experiencing, participating directly or vicariously, in the new group (Sherif, 1951). Culture itself can be viewed as a process; learning a culture is participating in it, experiencing its living expressions, and not only receiving information and reviewing abstractions about it.

Teachers may identify numerous sources of direct and vicarious second culture experience for children. The multicultural population of our communities, particularly our urban centers, potentially provide a variety of experiential opportunities. School enrollments in many communities are often compositions of different cultures but these resources as such are seldom utilized. In some places, foreign students and visiting leaders may be called upon to afford direct contact with persons from other cultures. Furthermore, experience can be made available indirectly through the use of materials. These range from films and taped stories to exchange of letters, games, and recorded music. Such teaching strategies as the inquiry-conceptual approach, role-taking, and simulation, have also proven eminently successful.

Direct and vicarious experience can help children to understand and value other perspectives, to become more open to new ideas and practices, and to live effectively and enjoyably with peoples of other cultures. But, without proper

participant preparation, contact first-hand, and even through media may result in increased social distance and reinforcement of earlier attitudes. Such analytic preparation includes consideration of the values of one's own group and the varying value premises of the group to be encountered. A number of practices can enhance the achievement of productive attitudinal changes between groups. Almost universally, schools are cautioned against merely bringing people of different cultures into physical proximity. There is need to plan intercultural learning experiences, to promote feelings of social equality and familiarity, and then to provide opportunities for personal interaction and participation in common tasks.

Commitment to achieve intercultural learning in our schools cannot be realized unless professional personnel--teachers, administrators, curriculum specialists, community relations coordinators--are themselves provided the resources to become interculturally competent and comfortable. Teachers who are personally monocultural, even if not severely ethnocentric, can hardly be expected to create classroom situations which enable any children to become interculturally proficient. The development of intercultural competencies, both personal and professional, by teachers and other professional personnel in our school districts, is critical. Certain intercultural knowledge, attitudes, and skills may be requisite for the individual in her professional role, e.g., the competence of a teacher to design in the classroom, simulated second culture situations, or to draw upon the multicultural resources of her community. Yet, intercultural personal competencies are even more essential, e.g., openness, trust, and communication with persons, young and adult, from other cultures.

In a number of school districts across the nation there are efforts to initiate intercultural personnel and curriculum development programs. Teachers in California are by state law offered inservice and preservice intercultural

education. Our military dependents schools in Europe, i.e., the U.S. Dependents Schools European Area (USDESEA), have in cooperation with the University of Southern California, initiated an inservice teacher education program "for the purpose of providing continuing and comprehensive intercultural development of personnel and curriculum in the USDESEA school system" (Carpenter and Young, 1973). This program pursues:

> "1. Definition of personnel competencies essential for intercultural effectiveness, at both personal and professional levels...
>
> 2. Designation of intercultural curricular objectives...
>
> 3. Specification of strategies to achieve these intercultural personnel and curricular objectives...
>
> 4. Identification of evaluation strategies to assess (a) the appropriateness of the intercultural competencies identified, and (b) the effectiveness of the strategies designated for their achievement...
>
> 5. Specification of domestic and foreign cultural resources to facilitate intercultural personnel and curriculum development...."

Our schools and teacher education programs can progress by cooperation with countries which are seeking to benefit by their cultural pluralism, and to gain international awareness. Through common planning with counterpart agencies in other nations, our school districts and colleges can share educational results and can serve as mutually valuable sources of second culture data and direct experience.

Common action with institutions in other nations may be beneficial, but cooperation between schools and communities in our own country is essential. Our communities, especially pluralistic communities which are now so frequently antagonistic toward monocultural schools could become cooperative locations of second culture data and experience. Thus, schools and communities will evolve as partners in designing a more positive integral education for our students. In homes and classrooms the diversity of human expression so real

in the lives of peoples can become a force for education, with child learning interculturally from child, and citizen from citizen. Intercultural education is needed to go beyond the melting pot to cultural pluralism, to help transform interethnic and interracial relationships in our schools into valuable intercultural experiences in order to evolve from desegregation and integration to intercultural learning.

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